

Truth and Honesty  
IN  
PLAIN ENGLISH,  
OR,  
A Brief Survey of some of those  
Libels & Pamphlets

Printed and Published

Since the Dissolution of the last PARLIAMENT.

Together with a LETTER to the Reverend and Worthy Pastors  
of the Separate Congregations.

---

*By a true Lover of Monarchy and the  
Anglicane-Church.*

---



---

LONDON, Printed in the Year, 1679.

卷之三

*Philanthropy*

1. *Chlorophytum comosum* L. (Liliaceae) - *Chlorophytum comosum* L. (Liliaceae) - *Chlorophytum comosum* L. (Liliaceae)

the last Johnson's book was a very  
good one.

αὐτὸν τοῦτον οὐκέτι μόνον οὐδὲ



# THE AUTHOR

TO HIS

# TREATISE.

Book,

**T**ake thy Fate. This I will say for Thee, that thou aimest at Truth, and meanest well. And if thou fallest into the bands of honest, good-minded men, they will not grudge to give Six pence to meet with one of their own Temper. But if thou fallest into the bands of Fools, that do not Understand thee, then thou art slighted ; If into the bands of Knaves, that will not Understand thee, then thou art rail'd at, and thrown into a musty Corner ; for Fools and Knaves are always Enemies to Truth and Honesty. Go thy wayes, and fare ( like others ) as well as thou canst.

---

## The Contents of the Chapters contained in this T R E A T I S E.

I. <b>M</b> onarchy.	VII. <i>Arbitrary Power.</i>
II. <b>P</b> arliament.	VIII. <i>Popery.</i>
III. <i>Church and Religion.</i>	IX. <i>The Jesuit.</i>
IV. <i>Church-Revenue and Ministers Maintenance.</i>	X. <i>The Religious Scuffle.</i>
V. <i>Court and Courtiers.</i>	XI. <i>Union of Protestants.</i>
VI. <i>Liberty and Property of the Subject.</i>	XII. <i>A Letter to the Reverend and Worthy Pastors of the separate Congregations.</i>

---

# Monarchy,

**A** Government founded in Paternity, every Family being a Kingdom drawn in Small; he also that considers the Frame of the World, with the various and different Orders and Degrees of Beings plac'd therein, must conclude, that Nature and the God of Nature, was in Love with Monarchy, and set it up as the most excellent sort of Government in these sublunary Regions.

And, as if Providence had intended a Blessing to *England* above all other Nations, it erected Monarchy amongst us from the Beginning: For, go we as far as we can in the History of *Britain*, we shall find the People of it seated under the Care and Dominion of a single Person. It's true, that *England* at first was divided into several Portions, as in the time of the Heptarchy; yet every Portion had a single Person for it's Sovereign and Ruler.

And never was this kind of Government judged vile or unpleasant in any Age amongst us, or thought fit to be altered or abolished, till men, pretending to Wit, laid aside Wisdom, and assuming the height of Spirituality and Godline's, threw off all Morality and Honesty.

For, though by natural Obligation they were bound to love and preserve Monarchy, because the primitive, ancient, and uninterrupted Constitution of their Nation: Though their Ancestors never entertained any Thoughts, much less Design of Changing it for any other:

Yet our late *Rotarians* abominated the Name and Thing, and that in the Reign of such a Person, who was an Honour and Ornament to it, and gave it the Preference of all other sorts of Governments, in the Minds of men that were not foolish or frantick.

And it is to the immortal Infamy of the English Nation, that they should choose and pick out no other time for the Overthrow of Monarchical Government (good in it self) but in the Reign of the best of Kings; as if the Sun deserved never to be eclips'd but in its most glorious Brightne's, and Government never to be hated and despised, but when it falls into the hands of the most pious and prudent Managers. Nor can forreign Nations unriddle this Mystery, that we should fall out of Love with Monarchy, at that very time, and no other, but when it was in the hands of such a King, that was admired abroad, because he excelled all his Predecessors, and his own Subjects too, for Piety and Virtue.

Nay, to make this Mystery more wonderful, consider these Particulars:

(3)

First, That though after the Subversion of Monarchy, we had the Tryal and Experience of other kinds of Government: Though upon the Probation of them we found none so proper for the Temper and Preservation of our Nation, as our living under a Single Person :

Though by the Custom-house Accounts, we have now for nineteen years of his Majesties Reign, enjoyed three times the Trade we ever had under the happiest of his Predecessors :

Though by his prudent Conduct of Affairs, we have had an Abundance of Peace and Plenty, to the Envy of our Neighbours :

Yet, notwithstanding all this, we are now growing weary of Monarchy ; and never did a Green Sicknes Stomach long more for Truth, than some do amongst us for a Commonwealth, or Dukedom of *Venice*.

Certainly it will be Wonder and Amazement to all that are round about us, if we shall a second time, and in so few years fall into a Dislike of Monarchy, especially since it's in the hands of such a Prince that excells all the Kings in Europe, for a gracious Disposition, Sweetnes of Temper, merciful Mind, and obliging Nature to all his Subjects ; one that conquers Indignities with Lenity and Patience, and makes himself great by pardoning the worst of Enemies.

Let People, if they please, dub themselves with the Titles of sober and godly ; yet Forreign Nations will never allow them those Honours, should they see them shake Monarchy in pieces a second time, and in the Days of such a Prince.

Especially considering, that since the miraculous Restauration, we have had no just or reasonable Cause, to entertain any ill Opinion of our Government or Governor. Fears and Jealousies, that there may be some Evil or Danger in Monarchy, is all the Reason that some have to dislike it. For if men will be conscientious, and speak the Truth from the Heart, they must own, that since his Majesties Return, they have not actually and experimentally found any Mischiefs or Inconveniences in Monarchy.

And who but Ideots and Lunaticks will change that which does them much Good and no Harm, for that which will do them no Good at all.

*May our MONARCH Live, and MONARCHY Flourish.*

## PARLIAMENT,

A Venerable name, and to be had in Reverence of all English Natives, for it's not only our Privilege and Safety, but our Honour too, to have, in a manner, some Share in the Government.

The King indeed is Supreme, and the Right of Governing is solely in himself : But then observe, that he doth not govern by an Arbitrary Will, but by Laws first composed by Parliaments, and afterwards enacted by Royal Assent.

So that HE RULES, and WE LIVE, by methods of our own Choice and Fra  
thing; nor can we possibly lose our Liberties, Property, Rights and Privileges  
Without our own Consent first had and obtained in Parliament.

And as long as the People have a Share in Parliaments, by their Representatives, we may be sure all that is dear and precious to us is strongly secured; for such is the Condition of English Monarchy, that it cannot be easie or safe without the Assistance of Parliaments; and whenever they are assembled, we have those, who by Place, Honour, and Interest are obliged to take all possible Care of Preserving us from all Inroads and Oppressions. So that as long as England cannot be England without Parliaments and as long as Parliaments cannot be without the Peoples Representatives, I think all our Fears and Jealousies of an Arbitrary Power in our Prince is, groundless and ridiculous.

Now though in this great Assembly the Peoples Representatives are considerable for number and Wealth; yet you must know, that the Lords Spiritual and Temporal are an essential and primary part of it. For in all our Statute-Laws the Preambles of them run thus: '*Be it enacted by the King's most excellent Majesty and the Lords Spiritual and Temporal assembled in Parliament.*

And though these Persons, by the Favour and Bounty of Kings, have been exalted into the Forms and Dignity of Peers, and to sit with their Sovereign as Companions in his great Council-Chamber and Court of Judicature, called the House of Lords: Yet they are necessarily wrapt up in the Concerns and Welfare of the People.

For these Peers, notwithstanding their Places and Honours, are Subjects with all the Commons, and so cannot possibly avoid Consulting the publique Good of Subjects.

For no one will slight or abuse the Whole, of which he is a Part; the Interest of Subjects being one and the same, as well in the highest as lowest Members.

And yet by the fly and secret Insinuations and Whispers of some spightful and peevish Male-contents, the Vulgar are so strangely seduced and bewitcht, as to think and speak all manner of Evil against this Honourable House, the Glory of their Parliament. Nay they are even tainted with this corrupt Belief, that the Interest of the House of Lords is quite different from the Common People's; and that they were only set up to help Kings of England to trample upon the Rights and Privileges of the Gentry and Commons in the Kingdom.

But from what Grounds these base and pernicious Thoughts and Opinions of the House of Lords doth arise, is not easily to be conjectured; unless it be, First, That the Vulgar are grown to hate all that are above them. Or, secondly, Because the Lords are Persons chosen by the King, and called to sit in Parliament by his Writ; and not sent thither by the Peoples Election.

If it be upon the first Account, then we declare our Degeneracy from the ancient English Spirit, who always gloried in their Nobility.

If upon the second, then we declare, that we look upon all Kings Favourites as very unfortunate men; and that he prefers none to Honour and High Place, but he destines them to his Peoples Hatred, if not the Gibbet and the Scaffold.

Nor are our Neighbouring Nations a little startled to hear this News from England, That we now account it a Crime to be seen near *White-ball*, ominous to kill the Kings hand, and certainly fatal to taste of his Bounty in Money or Preferment.

And as an Instance how vile and mean this Honourable House is in the Eyes and Esteem of the Vulgar, during a Session of Parliament, you may easily observe that the People very rarely or seldom speak of it; or if they do, it's with so much Slight and Indifferency, as if they thought the Lords rather spoil'd than furthered the Affairs and Good of the Nation.

And though the House of Commons may possibly have an Honourable and good Opinion of the House of Lords, (because some of them upon good Reasons may expect to be removed thither) yet the People, whom they represent, are come to this pass, as to judge them a useles Society or Body of men, and that their Sitting in Parliament is to little or no Purpose.

And there is now no way left to stile these contemptible Thoughts, and re-stile these Mistakes, which the People have conceived of the House of Lords; but to let them be daily acquainted with the Proceedings in that Honourable House, as they are with those in the House of Commons.

*The People not knowing what the Lords do in a Session of Parliament, makes them think they do nothing at all.*

And hence it comes to pass, that when any one asks, What does the Parliament? Or what has the Parliament done to day? they presently fall of discoursing what the house of Commons have done, or are about doing. By which means it's come to be a common Notion amongst the Populacy, that the Parliament is only the House of Commons, that it's They which compose and frame all the Laws which we see come forth; and that the Lords sit only out of Honour and Formality to the House of Commons, to consent to, and pass what they shall please to send up.

Whereas, if their Lordships would impart to the People their every days Proceedings, as the House of Commons doth; then the People would see that there are as good and wholesome Bills prepared, and as learned judicious Debates made in the House of Lords, as are in the House of Commons.

It's Wisdom sometimes to gratifie the Weak.

*May the PARLIAMENTS of ENGLAND prosper.*

*Church*

## Church and Religion.

TWO excellent Words, but unintelligible to most, and therefore no wonder they are so much slighted and deserted; for men naturally hate and despise what they do not understand.

In general therefore, The *Church* is the whole Society, Communion, and Body of Christian Believers. *Religion* is that which this Body of men do profess and practise, as necessary to their Salvation.

For the Assisting and Furthering of which Body of men, in the knowledge of what they should believe and do; there were Persons first chosen by Christ himself, and afterward set apart, and qualified by the Holy Ghost, for this very Purpose and Employment.

But, after the Holy Ghost, upon his full and final Revelation of all Truths, had receded from his extraordinary Endowing of men for the Ministry; then men ( who by Industry in Searching and Studying the Scriptures, had got some competent measure of Understanding them ) were separated from the rest, to preside over, and teach the People, by the Benediction and Commission of the Apostles.

*Titus* was St. Paul's Fellow-Helper, *Corinth.* 2. 8, 23. *Timothy* was St. Paul's Fellow-Labourer, *Theessal.* 1. 3, 2. So was *Clement*, *Philipp.* 4. 3. So was *Demas*, *Lucas*, *Marcus*, *Aristarchus*, and also *Philemon*, Verse 24th of that Epistle; these were all Helpers and Assistants to St. Paul in the Ministry of the Gospel.

But, for ought that we can find in Scripture, none of these Persons were called or endowed for the Work of the Ministry, after that Extraordinary manner as the Apostles were. Nay, it's most probable, that what measure of Learning or Knowledge these men had in the Scriptures, and for which they were thought fit to be Ordained, was acquired by the Study and Industry of the Brain.

For we never read that ever *Titus* or *Timothy* were endowed with those Gifts by the Holy Ghost, which he dispens'd at the day of Pentecost. But this is plain, That the Knowledge which *Timothy* had of Gospel-truths, was acquired by Learning. For thus St. Paul speaks to *Timothy*, even when in the Ministry; *Continue thou in the things which thou hast learned, which also were committed unto thee, knowing of whom thou learnedst them.* *Timothy* 2. 3. 14.

We may also farther observe, That that Eloquent Preacher *Apollos*, did not Preach by an Inspiration from the Holy Ghost: But that he was trained up and educated to that Employment by Teaching and Instruction from others. For the Text saith, that this *Apollos*, who was an eloquent man, and mighty in the Scripture, was informed in the way of the Lord, *Acts* 18. 24, 25. And, let any may interpret this Information to be a Divine Inspiration, I think the Text fairly speaks to the contrary. For what knowledge this *Apollos* had first in the Christian Religion, seems to be imparted to him from the Disciples of *John the Baptist*: For the Text

faith, That being fervent in Spirit, he spake, and taught diligently the things of the Lord, knowing only the Baptism of John.

Nay, so weak and raw did he appear to be in the Understanding of Christian Mysteries, at his first entrance into the Ministry; That the Text faith, *One Aquila and Priscilla, very well skill'd in Gospel-knowledge, did think good to take this Apollos to them, to inform and instruc't him in the Truths of the Gospel, more perfectly than he yet had learned, Acts 20. 26.* Now, if Apollos had been Gifted, or had he preach'd by the Spirit, what need had he to be taught by *Aquila and Priscilla?*

From all which it's apparent, That it's not necessary for men to be Gifted, or Extraordinarily endowed by the Holy Ghost, for the Work of the Ministry, as the Apostles at first were. For St. Paul did Ordain and commission Persons to Preach, who had got their Knowledge and Understanding of Christian Principles by Information and Instruction from others.

And if men by Pains and Labour in Study can arrive to any competent degree of Expounding and Explaining the necessary Truths contained in the Gospel; I know no reason why they are not fit to be ordained Ministers, though they are not Gifted as the Apostles were.

Secondly, We may observe, that the Apostles made the Preachers of the Gospel a separate, distinct Classis, or Form of men, from the rest of the People; they that went out to Preach, were first Authorized to it by the Laying on of the hands of the Presbytery.

Thirdly, We may observe, that the Apostles did design a standing Ministry to be upheld in the Church, by Ordination and Succession.

For, As the Apostles went about to Ordain Elders in every City and Church, so we may rationally suppose, that the Elders which were Ordained by them, did also Ordain others to succeed in their room; or else, in all likelihood, Christianity had vanished in the first two hundred years.

So that we must look upon the New Enthusiastical Plot and Design of Abolishing our National standing Ministry, to be directly contrary to the Universal Practice of all Nations. For wherever any sort or kind of Religion, whether true or false, hath been owned and practised, there you will find a peculiar Number of men particularly set apart to minister about the things called Holy, or appertaining to the Worship of a Deity. And this is an Argument of good Force, provided it did not cross their Design. For W.P. and his Abettors (when out of their Fits of Spiritual Whimseys) will allow, *That Universal Notions, Universal Customs and Practises, are Natural Laws of Universal Obligation.*

Secondly, I cannot but observe, That however this Design be promoted by our Enthusiasts, yet it was first conceived, and hatch'd in a Jesuitical Brain. For ever since the blessed Reformation, it hath been the Artifice of the Romish Party, to blacken, and shake the Credit of our National Clergy; as knowing, that if once the Clergy be made odious to the People, then the Religion which they Preach will be quickly slighted, and laid aside.

And it's apparent, That the Decay of Protestantism hath been notoriously great, ever since the People have taken a Liberty, and a Pride too, in vilifying and reproach-

proaching the National Ministers. Nay, the Pens which have been managed in this very Cause, have given a Mortal Wound to Protestants.

*Good God, Forgive our Enemies, Persecutors, and Slanderers, and turn their Hearts.*

## *Church-Revenue, and Ministers Maintenance;*

**B**Oth these of very great Antiquity: And standing upon the same foot of Civil Right with all other Mens Estates and Properties:

For the Support and Maintenance of our National Clergy, was, Partly by the Donation of several Benefactors, whose Gifts and Legacies by Will, are not upon every Humour of men to be embezled: Partly, by the Free-will-offering of the whole Commons of this Realm; and both settled and confirmed by several Acts of Parliament.

Nay, if there were nothing else to be said for them, this is enough; That they are the Prime and Principal part of *Magna Charta*, that adored Idol of this Age. And therefore, if any sort of men, or the whole Nation, nay, *Quakers* themselves, can make Use of *Magna Charta* to serve their turns, I think it is but Justice our Clergy should use it to serve theirs. And if *Magna Charta* be the Preservative Fence of Lay-mens Liberties, Rights, Properties and Privileges; why should it not also be a Fence to the Churches Revenues, and Maintenance of our Clergy?

Know therefore, and consider, That all our National Ministers ( excepting some very few ) are *English Natives*, Free-born Subjects as well as the Laity: And they do with all Justice demand, as well as expect, That *Magna Charta* should be as Sacred and inviolably kept in their behalf, as it is kept on yours. And if men will consult Equity and Conscience, they cannot offer that Wrong and Injury to others, which they would not have done to themselves.

If it be objected, That the Church and Clergy's Right to their Revenue and Maintenance, is not so good as that which the Laity have to their Estates, Properties, and Privileges; Because what Lay-men have, it descends to them by Birth; and not so to the Clergy.

To this I answer, That whatever Right a Lay-man hath now to any thing, it did not primarily and properly descend to him by Birth, till such time as Law did Confirm and make it so. For it's Law which now gives us a quiet Use and Possession of those things which we usually say we are born too. And hence we are all said to be Heirs at Law, not Heirs by Birth; because it was Law which first gave us a Right and Title to what we now have and enjoy.

Upon the same Reason and Account, if a man be legally qualified for the Ministry, he is then in a Capacity of being Heir to that Part or Portion of the Churches Revenue and Maintenance, to which he shall be presented. For the Law hath made men, duly qualified, to be Heirs and Inheritors of the Churches Revenue, as it hath made the first-born Son, Heir to his Father's Estate.

And therefore, if you will have no Heirs, or Pretenders to the Churches Revenues and Maintenance, you must prevent men from gaining such Qualifications as makes them capable of being such.

You must not suffer men to be trained up in Universities ; you must lay Injunctions upon them, that they shall never study to understand the Sense and Meaning of Scriptures ; you must prohibit Bishops, and the Presbytery too, from Ordaining, and Licensing men to Preach : And then the Church-Revenues, as Laymens Estates, will be forfeited to the Crown for want of Heirs. But as long as there are such Heirs as the Law requires, the Churches Revenues and Clergy's Maintenance cannot justly be alienated or abolish'd.

And here I cannot but take notice of the late Project, thrown up and down, for the Substracting Maintenance from our National Clergy, and Alienating the present Revenues of the Church.

In which Pamphlets and Libels concerning this Matter, I cannot but observe, the Projectors are a sort of men, highly Uncharitable, and wonderfully Malicious and Cruel. For, according to the Account given us in the Letter from the North to the West, we have no less than above a hundred thousand men, with their Families, to be ruined in a moment.

I confess, I could not well tell, to what purpose the number of Arch-bishops, Bishops, Deans, Prebends, Arch-deacons, Parsons, Vicars, Curates, Chancellors, Proctors, Commissaries, Officials, Surrogates, and Apparitors, were reckoned up. But now I see they are all numbered for Slaughter, and designed to be sent abroad to beg or starve.

And that the People may the more easily be drawn in into this cruel Conspiracy, Our Projectors have proposed and promised, that the Lay-Impropriators shall have a full Recompence and Satisfaction for that part of the Churches Revenue, which is in their hands, provided they will help to take away all Tythes and Maintenance from Clergy-men, the present Incumbents and Proprietors of Church-Livings. Cokes him Pug ! How fearful they are of ever getting a House of Commons to Nurse their Brat, and Vote away Tythes ; because they know that Tythes are a considerable part of many of their Estates.

An excellent piece of witty Malice ! but all the Mercy the Clergy are like to have from Sanctified Quakers : who would needs have a Parliament to destroy a hundred thousand Families at once, and for no other reason, but because they hold their Livings and Maintenance by the same Law and Civil Right, as they and all other Lay-men hold theirs.

Secondly, Observe the Honesty and Justice of these spiritual Projectors. At every Turn they are crying up the Rights, Privileges, and Properties of the Subjects ; But what Subjects do they plead for ? Only themselves, and whom they please. But as for the poor Clergy-men, be they never so many, or have never so many Children to maintain, they must have no Share in the Rights, Liberties, Priviledges and Properties of English men.

To what a prodigious Slavery doth a Father configne his Son, when he trains him up for the Ministry. He puts him into an Employment which forfeits

feits his Birth-right, excludes him from the Protections of Law; And indeed hath spent a great deal of Care and Money upon him, - to qualify him only for such a way of Livelihood as Atheists scoff at, Tradesmen envy, Dissenters abominate ; and which the Quakers, if they could, would rob him of, and turn him out of it.

Thirdly, consider the unreasonableness of these spiritual Projectors Pleas and Arguments, for the Abolishing of Church Revenues, and Ministers Maintenance.

The Chief whereof is this : That this way of maintaining the National Clergy, is a great Nusance, Grievance, and Oppression to the People, and that it's not fit, that such a Number of Persons as belong to the Church, should be maintained out of the Estates and hard Labours of the industrious Husbandmen and Commons of *England*. A most excellent Reason! whose whole Design is to persuade all men, that it's lawful for them to be Knaves, and to withhold from Clergy-men their Rights and Dues, though confirmed to them by ancient Fundamental Laws. At this Rate all our Nobility, Gentry, nay Merchants too, must be a Grievance and Oppression to the People, because their Rents and Profits arise from the Pains and Industry of their Tenants and Seamen.

Again, they have another jocose merry Plea, with which they intend to laugh away the Clergies Maintenance ; and it's put into this pleasant Question.

What hath the Kingdom, or the People, for all the Money and Tythes which they pay to the Ministers?

Why, plainly, the People had first a great deal of Money dispers'd amongst them, for the Educating and Bringing up of men to be fitted and qualified for the Ministry.

Secondly, the People receive from them the Fruits of their Pains and Labours in their Study.

Plainly, in the third Place, our Parochial Ministers spend a great part amongst their Neighbours of what they have from them ; either in Buying of them Provisions for their Houses, Cloaths for their Families, and many other things, which Ministers must necessarily have, as well as other People.

And so far are our Clergy from being useless, or doing no Good with the Money and Tythes that they receive, (as our late Pamphlets suggest) that plainly, (if they are to be blamed for any thing,) it's for their Living too high, and being too free in their way of House-keeping. And therefore to me it's a Wonder, that any should charge our Clergy with hoarding and scraping up the Wealth of the Nation ; when it's apparent, that not one of a hundred of them dies with so much of an Estate, as to keep his Wife and Children from the Charge of the Parish where he lives.

And as for the dignified Clergy who are Sharers in the Church-Reverie, I dare be bold to affirm (whatever the poultry Letter from the North may say) that you cannot pick out of them, six and twenty, who may by their Estates be qualified to be Aldermen of the City of *London*.

Nay, if our Clergy-Haters, and Church-Destroyers, can be at any Leisure to observe; then let them mark, and weigh well what follows.

It's plainly evident, and upon any Occasion ready to be demonstrated, that since his Majesties Restauration, ten thousand Clergy men have given, laid out, and bestowed for Publick Good, Works of Piety, Works of Charity, for the Encouragement of Learning, and the Honour of the Nation, more than any one hundred thousand of the richeſt Lay-men you can pick out of the whole Kingdom. And if the late infamous Libeller thinks fit to make a Catalogue of Lay-benefactors for these nineteen years laſt paſt, there are ſome will engage to ballance the Account, and outdo it, two parts in five, by the Clergy-Beneſactors: And what I ſay is within Compafs of Modeſty.

Such pretty men are our late Pamphleteers, that they never consult to write or ſpeak Truth, Reaſon, Equity, and Honesty. But all their aim is, to Asperfe, and Vilifie, and pick up ſuch a number, and ſort of Words and Sentenceſ, as may beſt ſet out Spight, Malice, and Cruelty.

Besides, if I may be allowed Compariſons (which I profefs I will not, uſe to reflect upon any Society of men in this Nation,) I do not doubt but I ſhall shew the Weakneſs, Fooliſhneſs, and Impertinency of this Queſtion, *What have we from the Clergy for our Money and Tythes?*

Pray what have we for our Money expended among the Lawyers? which if it be a hundred thouſand Pounds *Per Annum*, there is ſo much gone for Breath, and one half is perfectly loſt; for it's but a Moyety of Clyents in a year, that can poſſibly get any thing for their Money.

What have we for our Money laid out upon Phyſitians? ſuppoſe forty thouſand pound *Per Annum* in the Kingdom; plainly you have a little Scrap of Paper to put you upon farther Charges with the Apothecary.

What have we from Scriveners for our Money? ſuppoſe twenty thouſand Pound *Per Annum*; plainly you have Skins of Parchment, a little Ink and Wax, which never coſt the hundredth part of that Money.

I know what will be anſwered, that theſe men are paid for their Labour and Pains, more eſpecially for their Judgment and Advice, which coſt them much Study and time, and Money, before they could arrive to any Ability of giving it. And pray did it not coſt our Clergy men as muſh, before they could be Miſtiers, and be in a Capacity of giving Council and Advice in the Concerns of Souls? What is good for one, is good for the other.

Lately, ſhould it be granted that this Exacting and Paying Tythes to Miſtiers for their Maintenance, is a Grievance and Burden to the People;

Yet I would have you to conſider, that the Abolishing of our National Miſtry, and Payment of Tithes, will not at all remove this Burden and Grievance which you ſo much clamour about.

Tythes will then but only loſe their Name, and change one Maſter for another; for if they be taken from the Parfons and Vicars, they then fall into the hands of the Landlords; and ſo all the Tenants of *England* are never a whit eaſed, or any thing the better, whether Tythes or no Tythes.

Plainly

Plainly therefore, all this Buzzle and Bawling about the Abolishing of Tythes, is nothing else but the Landlords Wheedle; and a new Project of theirs to augment their own Estates, but to give no Ease, or Benefit to the Farmers and Husbandmen of *England*, as is plausibly pretended. As for Example,

*William Pen* hath a Thousand a year, now could he get Tythes to be dissolved, he would then the next year, or when his Leafes were out; raise his Rents to eleven hundred Pounds *Per Annum*; and *William* plainly would give good Reasons to his Tenants for so doing.

For faith *William*, I was forced to let you my Farms at under-Rates, because of your Paying Tythes; but now that Paying of Tythes is taken away, the Benefit is mine, and that Value of Tythes, which you formerly paid to your Minister, doth now revert to me; because I am Lord and Proprietor of the Whole. And truly, if *William* argues after this manner, who can blame him?

But at the same time of *William's* arguing, (pray observe the Fallacy that *William* puts upon the Nation) he would perswade you that the Abolishing of Tythes would be a great Ease and Comfort to the People; but pray what sort of Subjects would be thus comfortably relieved? Why, plainly, none but Landlords; for the Tenant and Farmer must pay in Rent to the Landlord, proportionably, what he formerly paid in Tythes to his Minister.

Besides, I would have *William* and all his Adherents to consider, that though Tythes are Ministers maintenance, yet Ministers hold Tythes in Fee, and Right of the King; and for Acknowledgment thereof, they pay an Offering, call'd First-Fruits, at their first Entrance upon them; and afterwards an annual Rent-Charge, call'd Tenth. And therefore *William*, for you and all your Friends to deny, as you shamefully do, the Paying of Tythes to Ministers, is to rob *Cæsar* of his Due, though in some places of your Book, you magnifie your selves for Loyal and Obedient Subjects to the King.

And now that the Cheat is detected, and plainly discovered, that the Taking away of Tythes will be advantage only to the Landlords, and no other; I hope all Farmers and Tenants will be more willing to pay Tythes to their Ministers, rather than them; because generally they will be better and kinder dealt with by the one, than the other.

Let Landlords have their Rents; the Church her Revenues, Ministers their Maintenance, and the Crown First-fruits and Tenth. They are all equally Confirmed by the same Laws, and by the same Authority. And if ever there comes a day for Tenants, Farmers, Artificers and Husbandmen, to think their Ministers useless; there may also come a time when they shall think the same of their Land-lords.

*Render therefore unto all men their Due.*

*Court*

## Court and Courtiers,

**T**HE Glory and Splendour of a Nation, and the Characteristical Note by which all others judge of its Wealth and Greatness ; and therefore it is the Interest of a People to keep their Prince's Palace and Retinue in all Magnificence and Grandeur.

For, Outward Pomp and Ceremony goes very far in differencing men one from another, and begetting Esteem and Reverence from Spectators. A good Horse, rich Trappings, a Scarlet Gown, with a Gold Chain, procures a man those Hats and Bows, which he should never have if he went without those Formalities.

And it's observable, that all Foreign Ambassadors; when they come hither, are vying one with another, who shall make their Entrance in the richest State, and greatest Pomp ; giving us thereby to understand, That that Ambassador which makes the best Show, hath the wealthiest, and most potent Prince for his Master.

And generally, the Repute and Honour of a King amongst other Nations, is proportionable to the Port and manner of Living at his own Court : And therefore if a People would have their Sovereign to be honoured, loved, or feared abroad, they must never spare or grudge to give what they can, for the Maintaining him at home in all State and Grandeur.

But when the People have done this on their part, there is something requisite to be done by the Courtiers, Followers, and Servants of Kings, on their part ; in order to the Upholding of their Masters Honour and Greatness.

As first, they should be very faithful and just in their Places ; and never give themselves up to those ignoble Designs of Enriching themselves and Families, by those fraudulent Arts and tricks of Concealing, Detaining, Clipping, Smothering, and Imbezlling the Established Revenue of the Crown, or the Additional Supplies given by the People.

The Servants of Monarchs are more obliged to be careful and just in the Managing and Preserving of their Masters Revenues and Goods, above all others ; because they serve such, who are generally so Generous, as never to doubt the Honesty and Fidelity of their Servants : And he that is of so Noble a Mind, as to repose an indubitable Trust and Confidence in me, doth highly engage me to pay him a double Diligence and Fidelity in his Service.

Again, We find that Popular Praife and Commendation is to no men so welcome, as Courtiers, and those who have the Honour to be Ministers of State, and Servants to Kings. Now there is nothing doth so much ensure this to them, as their careful and honest Saving, and Improving their Master's Rents, Revenues, Tributes, Taxes, and Customs.

For, if it be the Honour of a Nation to have their Prince Great and Wealthy, then a great measure of Fame and Praife redounds to them, who were the happy

py means and Instruments of making him such. Every one takes him to be a good Servant, whose Master thrives and prospers in his Service.

Again, As it's their Reputation and Glory, so it's their certain Safety and Preservation to be honest and faithful. The growing and flourishing condition of a King, is an impregnable Bulwark to all Court-Officers, and Ministers of State; and it's very rare to find any of these called to an Account upon suspition of Carelessness and Dishonesty, as long as their Prince was kept out of Wants, and the necessity of Supplies from his People.

Nay, though Court-Officers and Ministers of State may grow wealthy in the Service of their Royal Masters, yet they will not be judged to increase their Estates by Fraud and Wrong, so long as their Masters Coffers and Exchequer are kept full; but if a Prince once become Poor and Indigent, it will presently be concluded, that his Servants have either negligently Managed, or foully embezzled his Estate and Revenue: *And, do what you can, you will never perswade the Vulgar to believe the contrary.*

Secondly, They should abstain from Flattering and Complementing their Masters into Vitious and Evil Courses, which are as equally Infamous as Pernicious. For, though Courtiers and Favourites may gain plentiful Fortunes to themselves, by indulging and gratifying of a Prince's Humour, yet that Prince's Loss is treble to his Favourite's Gain.

For, besides that his Revenue must be exhausted to reward the flattering Favourite, and to uphold the Vices which he hath wheedled him into; He must also lose his Honour, Esteem, and Love amongst his Subjects.

For, though Subjects, perhaps, are willing to be Wicked and Vicious themselves, yet they all desire, that their King should be as equally GOOD as GREAT.

The worst Servants therefore that can be in a Prince's Palace, are your fleshly Satans, which tempt their Masters to Vices; for then they not only waste their own Revenues, but hazard the los of their Peoples Hearts.

Lastly, Considering the present Affairs of *England*,

It would be highly Serviceable to the King and Kingdom, if all Court-Officers and Servants, as soon as they are released from their Attendance; and if all Honourable and Worthy Persons, who are of the old Loyal Stamp, would retire to their own Mansion Houses in the Countrey, and be as little seen in this Town as necessity will permit.

The Methods which have been lately taken in the Election of Parliament-men, direct you plainly to do it. For, besides that your continual living in Town doth greatly waste and consume your Estates, it doth also lose your Credit with your Farmers and Tenants: Insomuch, that when you go down to be Elected Parliament-men in the Countrey, it's a hundred to one you if carry it: therefore, if you will retrieve your broken Reputation, and your consumptive Estates, and if you will put your selves in a capacity of serving your King and Countrey, according to your own Desires; you must then retire every one to his

Paternal Seat, and Erect good House-keeping and Hospitality amongst your Neighbours.

For ( to speak Truth and Honesty in plain English ) as long as you stay in Town, you cannot be serviceable to your Prince nor your selves : For Masquerading, Gallanting, Missing, Revelling, Gaming, with the mischiefs of separate Maintenance, hath crippled old Loyalty, both in its Fortunes and Reputation :

*And he is a Desperate Gamester, That having lost half, will not leave off, till he be hath lost all.*

## *Liberty and Property of the Subject,*

**T**HE Peoples Queen ; so Nice and Curious in her Dress, that Kings must approach her with more Softness and Distance, than they do their own Consorts. Words, they are so vastly comprehensive, that we can hardly imagine any thing to lye without their Verge.

Were they but well explained, and the thing, meant by them, truly stated ; I am perswaded it would very much settle Peoples minds, and further and facilitate all Parliamentary Proceedings.

And indeed, as it's no little wonder to Forreigners and Strangers to hear, that ever now and then, our Parliaments have been Prorogued, Adjourned, and Dissolved, upon the score and account ( as is pretended ) of the Liberty and Property of the Subjects ; so it's our Reproach, That when Forreigners ask us, What we mean by these Liberties, Rights, Privileges, and Properties of the Subjects : they cannot find one in a thousand able to solve the Question.

Some State-Rats will be nibbling at an Answer ; but Judicious men think, that the final Solution of this Question ought to be referred to the Day of Judgment : and I am willing to follow them, with leaving this Advice ;

That though the Liberties, Privileges, Rights, and Properties of the Subjects, be dear and precious things, and not to be embezzled, or betrayed by the Peoples Representatives, either through Fear or Favour ; yet they ought to be kept with a due and loyal Reverence, and Distance to the King's Prerogatives, and a just REGARD to the Privileges of Peers. *Cursed be that studies and strives to remove the Antient Land-marks and Bounds of Government.*

For, nothing can sooner throw this Nation into a Chaos of Confusion as this ; And therefore it could be wish'd, That Prince, Peers, and People, would be very wary and cautious of entertaining Fears and Jealousies of Designs to invade each other's Rights and Privileges : For, as long as these are cherish'd by any Party, Publick Affairs must go on heavily, and the Good of the Kingdom in gros. must be

be obstructed. And what a Deplorable thing is this, that a Nation must be undone at last, for (perhaps) some little Punctilio's, which would be of general good to be let alone, and only gratifying some particular Humourists Pride, to be stood upon !

As I am a Subject, I cannot but love, and stand up in the Asserting of the Rights, Privileges, Liberty and Property of the Subjects : But yet, I fear, that when things come to be disputed, Whether they belong to us as Subjects, or no; (and such things there will be, till the Rights and Privileges of the Subject be stated;) then, I say, I fear, that the Controversies will be managed with so much Heat, Passion, and Bitterness of Mind, (without either a due Respect to the King's Prerogative, or Privileges of Peers), as that Parliaments must be broken up, without doing any thing, merely for Publick Peace and Safety.

For, in Parliamentary Scuffles, the King hath no other way to keep all Quiet, but by dispersing the Parties that disagree.

Therefore, considering what is now upon the Anvil, it would, in all probability, be better for *England*, if its Parliaments would oblige their Prince, rather than Compell him, and win him to be theirs, by all kind and gentle Methods, rather than seem to Force him, by any rough Language, or ungrateful Proceedings.

*A Generous Temper is always flexible to them that know how to use it, but hardens it self against them that treat it unkindly.*

I know that several Kings of *England* have Caressed their Parliaments with great Candour and Condescension ; But not any, the best ten of them, can parallel King *Charles the First* and *Second*, for their Great and Gracious Speeches, spoken by themselves, and enlarged on by their Lord Chancellors, and Lord Keepers : And yet never were any Royal Speeches so much slighted and little taken notice of as these : As if it were beneath a Parliament to regard what the King says to them in his Robes, or to mind the Allowed Comment which a Lord Chancellor puts upon it in the House of Lords.

Certainly, if it becomes men to observe the words of a Prince in any place, much more in the Great and Solemn Assembly of Parliament ; for if here his words shall be like Water spilt upon the ground, the whole World will judge, that we care not much for his Person, nor for what he says,

In all Parliamentary Affairs, the Contents of the King's Speech should in reason have the Preference of all other things, and be first consulted, before Falling upon the Concerns of the People.

He is the truly Loyal and Good Subject, who uses all Methods to greater the Honour and Reputation of his King. And this is one chief way of doing it, to mind and Answer what he speaks in Parliament.

*You make your King Great, by regarding what he says.*

## Arbitrary Power,

MARS drawn in Horror : A Ruder Visage was never pencell'd by that frightful Face-maker, *Ny Fuller*. The very noise of *Arbitrary Power* is enough to cramp the Tongues of Scolds, make Teeming Women miscarry, scare Children out of their bawling Cryes, and strike Devils with Ague-fits of Trembling. Nay, the very Apprehension and Jealousie of the thing, creates an Earthquake in a Kingdom, and fills all People's hearts with Hiccops and Convulsions.

Surely, they have out-done the Devil, who first ventur'd to bring this Monster into the World. For, *Beelzebub*, who hath Power and Cunning enough, would never aim at so great a height, as knowing that God alone loves Arbitrary Power so well, as not to suffer any one to rival him in it. And therefore its somewhat wonderful, that any Person should attempt, what Satan ( though Prince of this World ) will not dare to do.

Yet, by the malicious Arts of some defeated and Self-seeking men, the Vulgar are corrupted with an Opinion, that their Supreme Governour is designing to set up this terrifying Machine, *Arbitrary Government*; which is a thing we have least reason to fear or be jealous of, at this time more than any other; and that for these Reasons :

First, Because the Exchequer is very low, and his Majesty much in debt.

And, take it for a Maxim, *That no King in England can erect Arbitrary Power, until he hath drained most of his Subjects Money into his own Purse*. And therefore, considering the present Circumstances, that His Majesty is in, it hath made Wise men admire, how Fears and Jealousies of an *Arbitrary Power* should be created at this juncture of time.

And secondly, Because there is no Money to be granted for the filling of the Exchequer, without the Consent of the People, by their Representatives in Parliament. And, as long as Money is the Life of Power, and this Money is lodg'd in the People, and not to be taken from them without their leave; We may be sure no Power can arise in our time which will deserve the name of *Arbitrary*.

For, Can *Arbitrary Government* be set up without *Force*? Can this *Force* be raised without *Money*? Can this *Money* be had but from the *Subjects*? And will the *Subjects* part with it without their Consent in *Parliament*? What need is there of all this Noise and Fears of His Majesties Governing by an *Arbitrary Power*?

When, besides His Majesties repeated Gracious Assurances, that He will not do it, we see apparently he cannot do it without your Money and Consent. So that the People's being interess'd in a *Parliament*, they have by that, all desirable Security against *Arbitrary Power*.

As for that Objection, which urges, Why is it not as possible to model our Government according to the Mode of *France*, and to set up *Arbitrary Power* here, as

as it is there ? I think my fore-mentioned Reasons sufficiently prove, that this is a very difficult, if not impossible Province.

Besides, I may justly dispute, whether the *French King* be an *Absolute Monarch* ? or one that Rules by an *Arbitrary Power* ?

It's true, That at this day, he appears the most Puissant Prince in *Europe* : and, whoever views him, dress'd up in all his Warlike Preparations, encompassed with Armies, and Coffers full of Money, would take him to be as Absolute and Powerful as the *Grand Seignior*.

And yet, poor man, ( for all his Huffs and Brayoes ) he is far from being an *Absolute Monarch*, or Governing by an *Arbitrary Power* : for never did any Child or Servant mind or attend the Commands and Orders of his Parent, or Master, with more Care, Industry, and Dread, than he doth his Priests and Jesuits.

For, in truth, the Government of *France* is at this time mainly in the hands of the *Romish Clergy* ; and the Conquering *Lewis* of *France* is but the *Pope's Lieutenant Général* ; and the Success which he glories in, is chiefly owing to the Favour and Cunning of the Jesuits ; who are the onely men to Manage a War for the best Advantage of that Prince, which they are pleased to countenance and set up. For, by their Interests in all Princes Courts, and the secret Intelligence they have from all Councils, and the Art of skewing themselves into all Peoples hearts, by the Trade of Confession ; they become the best able men, to further and prosper the Designs and Affairs of that Prince, which hath the Honour to be their Favourite.

And upon this account, the *French King* is the greatest Vassal and Slave of any Prince in *Europe* : For he is so far from Governing according to his own Will and Pleasure, that he is bound to do no farther, or otherwise than as Holy Church directs, or his Jesuits and Confessor will give leave.

And if he chance in any sullen Humour, or Hectoring fit, to prevaricate from their Councils and Instruction, he is certainly sent into another world, with a *Mittimus writ in Payson and Blood*. And can such a Prince be counted an *Absolute Monarch*, whose Conscience hangs at his Jesuits Girdle, whose Life depends upon a Jesuits Mercy, whose Councils are managed in a *Roman* Corclave, whose Crown is at the *Pope's* Dispose, and whose People's Love and Allegiance are steered by the Leave and Licence of his Almighty *Holiness* ?

Can a man be free, when fettered with chains ? Can he be *Absolute*, who is liable to Controul ? and can he Rule by *Arbitrary Power*, who is subjected to the Wills of so many several Masters.

It's true, that *Lewis* the Fourteenth of *France* is a very Proud and Potent Monarch, in comparison with his Neighbouring Princes, and yet he is a miserable Slave and Vassal in respect of his Relation to the *Romish Church*. And though he is so daring, as to Hector Kings and Commonwealths, yet he is so great a Coward, as that he dreads to affront a Jesuit, or to deny the *Pope's* Supremacy in his Kingdom.

He would perhaps do this, if he durst ; but his wanting Courage to do it, proclaims him no *Absolute Monarch*. An

An Instance whereof, is lately presented to us. It's possible, that the French King hath in his own Breast some Favour and Kindness for his Protestant Subjects, called *Hugonots*, and would willingly tolerate them in their Religion, as long as they are of a Loyal and Peaceable behaviour :

But yet, poor man, he dares not at present be so indulgent to them as he would : for, since the late just Execution of our Laws upon the Fomenters, Contrivers, and Carriers on of a Damnable Plot against the Life of our Sacred King, and established Government of the Church and State in *England*; the French King hath made some violent Incursions and Breaches upon those Liberties and Privileges of the *Hugonots*, which, by his Candour and Clemency they had for many years enjoyed ; and which, in all probability, he would have continued to them still, but that he is over-ruled and awed by Priests and Jesuits ; who, in Revenge, put him upon dealing severely with Protestants in his Kingdom, because some of their blood-thirsty Fraternity have deservedly suffered Death in *England*.

And, if you live to hear of any great Persecution in *France* upon the *Hugonots*, I would not have you to exclaim against the Cruelty of the French King, but rather pity the flavidness of his Condition ;

For, he must kill when Holy Church commands him, or else he himself is murdered ; and he must destroy many Lives, or else he cannot save his own.

For, no King, under the *Romish* Church, shall be a King, if he will not be an Executioner at her appointment. And certainly, he deserves not to be called an *Absolute* Monarch, who is every day liable to be consigned to so ignoble an Employment. Pity *Lewis*, and pray for him too ; for, of a King, there is not a more miserable Mortal in the World. And if any, out of Ambition, wishes for his Condition, let him turn Papist, and he shall not miss it.

But, to return to *Arbitrary Power*, so much feared in *England*.

I have already shew'd, that there is no just cause for us to be jealous of it ; for the Circumstances which at present surround His Majesty, is a sufficient Assurance, that an *Arbitrary Power* will not be plac'd in a single Person, during his Reign.

And, as for the House of Lords, I never met with any man that had the least fear of their Assuming it. Their Interest once was very great in the Kingdom, as having the greatest part of its Revenues in their Possession ; so that at any time they could Vye with their Prince, both for Wealth and Power. Witness the *Barons Wars*.

But now that their Antient Patrimonies are wasted, and their Estates slipt, by piece-meals, into others hands ; the People do not much fear that ever *Arbitrary Power* will take its Residence in the House of Lords. It's well if they can keep what they have, but they are never likely to have more.

The only perch where *Arbitrary Power* is most likely to roost, is, that part of Parliament called the *House of Commons* : for, if that mean and thred-bare Saying be worthy any notice,

*Be it better, or be it worse,  
We must be rul'd by them that bear the Purse ;*

Then the House of Commons are most likely to be the Great Governours, and and Uncontroulable Rulers in this Kingdom : and we cannot forget the time when actually they were so : And God deliver us from ever seeing an *Arbitrary Power* in the *House of Commons* again.

But to the Honour of our late Parliaments, and that part of them, the House of Commons, we must confess, that they have retrieved the broken Reputation of that Parliament in 42. by keeping within the bounds of Love, Loyalty, and Duty to their Prince.

And I hope all succeeding Parliaments will avoid, all they can, what may blemish Protestantism, and give Kings an occasion to say, that amongst men of all Religions, they are the wort Subjects.

The great Argument which Jesuits make Use of to dissuade all Princes from countenancing Protestantism, is this ; that if they receive it into their Territories, they shall be perpetually troubled with Schisms and Factions.

And though the Jesuits are the Authors and Fomenters of such Evils, wherever they are, yet be sure they will fater and fasten it upon Protestants, on purpose to make them and their Religion odious to all Kings and Princes.

How careful therefore ought we and our Representatives to be of doing any thing which may look like Disaffection, Disloyalty, and Disobedience to our King. For, if they or we shall be guilty of such Misdemeanours, we then gratifie the Jesuit, by an actual justifying, what he sayes of us, is true.

And, for ought I know, our late Civil Broyls, upon the score of Religion, hath made Protestantism of an ill favour in Foreign Nations, and hindred its settlement in some places, where it was at first kindly entertained.

It would do well sometimes, that we look a little farther than our Fathers Chimneys, and observe what Influence our Counsel and Actions have upon our Neighbours.

## *Popery,*

**T**HE worst word that ever was spoken ; and the worst thing that ever was Invented ; for the whole Design of it is to make Christianity odious and ridiculous to Potentates, to impoverish their Subjects, and to raise Tumults and Up-roars in all Nations.

Fain it would shelter it self under the name of Religion ; but it's such a one that Wise men are ashamed of, and Good men scorn to own. The greatest Reputation that it ever gained, was this ; that silly Children, more silly Women, and idle Servants, have been easily wheedled into a Love and Liking of it ; and that for

For no other reason, but because it is full of Toyes and Gayeties, and the pretty *Hecus Pocus* trick of whipping, in a trice, the Soul of the lewdelt Harlot and Vil-lains, from Earth to Heaven at the moment of Death.

And, whoever has been at *Rome*, would think the Pope kept a continual *Bar-tholomew Fair*, it being so full of Shows, Puppets, Jugglers, and Monstres. And did *Monsieur de Vaux* know his own Interest, he would send his *Punchanello* as a Present to the Pope. For Catholicks that have seen him here, are apt to think he would pass for an admired Saint at *Rome*.

*We must own*, That as long as the *Romish Church* keeps within the bounds of the *Apostolical*, *Athanasian*, and *Nicene Creeds*, it may be allowed to be Christian. But, for its Additional Articles of Faith, grounded upon the Tradition, and Authority of Holy Church; they are partly *Jewish*, partly *Heathenish*, partly *Ma-hometan*, and altogether *Heretical*.

And, if any Person hath but read the New Testament, and in any measure understood what he read; he cannot find any of the Additional Articles of Faith, made by the Church of *Rome*, to have any the least Prints or Foot-steps in the Doctrine of Christ and his Apostles.

Nay, many of them are so feeble and infirm in their Legs, that they are forc'd to be upheld by the Crutches of pretended Signs, Wonders, and Miracles, which are so notoriously Absurd and False, that they create Laughter in them that hear them reported; and are as ridiculous as the Stories of *Garagantua*, *Don Quixot*, *Tom Thumb*, and the seven Sleepers.

The Doctrines of Praying for the Dead, of Purgatory, Praying to the Virgin *Mary*, Angels, Saints departed, and Holy Cross, can find no proof or ground for themselves, but what must be fetcht out of the Fabulous Legends in the Church of *Rome*.

Nay, to make themselves (if possible) more ridiculous than this; they will perswade, and force men to believe things contrary to their Senses. For, let a man be never so perfect and quick in Seeing, Touching, Tasting, and Smelling; yet, if the Priest saith that he hath none of these Senses, the poor man must be content to say, and protest, that he has them not.

For, let a Priest consecrate a Wafer, the Party he gives it to must confess and acknowledge that it's no Wafer, but the very Body and Blood of Christ; which is so absurd and sottish a Notion, that, at this rate, we can never hope to Prose-lyte *Jews* and *Turks* to Christianity.

For, though we may, possibly, perswade men to believe things that are above the comprehension of Reason, and seemingly contradictory to Humane Understanding; yet we shall never prevail with men, to make them believe what is contrary to their Senses.

He that goes to Argue me out of the belief of a thing, which I know true upon Visible and palpable Demonstration, may create in me Scorn and Laughter, but shall never gain my Consent.

Our

Our blessed Saviour wrought many Miracles, But the Senses of the People amongst whom they were wrought, both witnessed and judg'd them to be such.

When he turn'd Water into Wine, the Wedding Guests taldt that it was Wine, and Good Wine too. When he loofed the Tongues of the Dumb, they knew, that he had done it, because they heard the Dumb to speak. And when he disposses'd Devils, cured Leper's, and raised Cripplles; the People owned these things were done by him, because they saw the first in their Right Minds and Senses, the second cleansed of all Scurf and Spots, and the last to skip and walk.

But, in the Church of *Rome*, you have such a Crew of Miracle-mongers, that out-do both God and Christ; for God and Christ never did things but what were above the capacity of our Apprehension and Understanding; but these can do things contrary to our Reason and our Senses, and damn us to boot, if we will not believe them before our Sight, Touch, and Taste.

Certainly, the Doctrine of Transubstantiation, is so notoriously and evidently False, that a Wise man would question, Whether the Papists have any one true Doctrine amongst them. And to me it's the greatest Miracle, next to Transubstantiation, That all Princes and People do not condemn the Pope for the greatest Impostor in the World.

To conclude, Popery is a Spiritual Trap, to catch the Great ones of the World. But this I observe, That those Princes which are in it, would fain get out, but they want Power: And if there be any Princes without, which desire to get into it, certainly it's for want of Brains.

### *The Jesuit,*

ALL Evil and Mischief in Epitome; the Devil's white Boy, and the Pope's God-son; so dreadful and mishapen a Creature, that the World would be barren of Monsters, were it not for him.

To Woman, he is a Satyr; to Man, a Syren; to Princes a fawning Spaniel; In Court, a Serpent; in the Church, a Jugler; in Cities and Towns Jack of all Trades; Can make Cloaths, mend Shoes, hew Timber, carry Mortar, cry small Coal, and buy a Brush.

So dextrous he is in the Art of Transmutation; that he is in a hundred shapes in the space of a Month. And so great a Proficient he is in the profound mystery of doing Mischief, that *Beelzebub* resolves to be Pupil to his own Son: For he never truely knew what it was to be wicked, till the *Jesuit* appeared in the World.

This Almighty God-maker, and infallible Soul-saver, is the Devil's Proviuder, as the Jackall is to the Lion. Nay, Satan alwayes goes along with him,

in his encompassing the Earth, as being jealous he will outdoe him in the Art of Destruction.

Never was the Kingdom of Hell upon such a ticklish Point of Subversion as now. For unless the Devil can invent new Tricks, and rally up greater Strength, the Pope and his Jesuites will bubble him out of his Royalty and Dominion.

The greatest Feat that ever *Satan* did, or could glory of in *England*, was only his Turning a few Old Worm-eaten Women into Witches, and sucking himself at their dry Teats ; and if you would know, why he for many years hath left off this Trade of Witch-making, you must understand that he is now in his Melancholick dumps, Biting his Nails, and Tearing his Hair, to see the Jesuite outdoe him in Works of Mischief and Destruction.

Never had *Satan* so poor a Trade as now. For he is forced to deal in Wick-edness by Retail, and take up with that pitiful Employ of being Broker to *Rome*. There the Jesuites monopolize all Sins and Vices to themselves, and deal in the Wares of Ruine and Desolation by Whole-sale.

To possess a hundred or two of Persons in an Age with Madness, by the Operation of Melancholy and Love, or to drive thirty or forty in a Year to hang, drown and poysen themselves, is such a pitiful small Game in Mischief, as is worthy only for the Devil to play, and which a Jesuite cannot look on without laughter and Contempt.

For when He comes to Work, He is for Depositing no meaner Persons than Kings: Making Foot-balls of Crowns : Poysoning whole Nations with Venemous Doctrines : Sending Millions of *Moor*s at an instant into another World : Murdering thousands at a Lump : Sacrificing in a night more Humane Souls to the Deity of the Pope, than ever *Solomon* did Beasts at the Dedication of the Temple : Hurling whole Kingdoms into Bloody Warrs, and whole Cities into Flames, and before they have done, will turn the whole World into a Hell.

Nay, so mighty ingenious are they in the Art of destroying Men and King-domes, that at two or three of their Consults, they will compose you a Dose of such Ingredients, as shall have their Effects what time you please.

They will burn you down Eleven thousand Houses in three days and a half, lacking fifteen minutes.

They will kill you a man, and then make him run himself through with his own sword three days, six hours, and eleven minutes after he is dead. They will sweeten Fruits, and perfume Gloves, that shall cast you into a deep Sleep within two hours after you taste or smell to them. In a quarter of an hour they will Dissolve a Parliament, and Adjourn King, Lords and Commons into another world, with the help of Gunpowder. They will stab you the greatest Monarch in the twinkling of an Eye, and convey *Jesus Christ* into the Body of an Emperour to take away his Life, according to that excellent Saying of a late admired Poet,

*To give his Poyson stronger Force and Power,  
He'll mix a God with it to make it work more sure.*

Nay, he will do what the Devil stands amazed at, because beyond all Examples of his Policy and Contrivance; Even set Protestants to fight up to the Ears in Blood amongst themselves, and make them believe too, that they do God good Service in killing one another.

I cannot leave this Subject, without discovering to you, that the main politick Contrivance of a Jesuite, WHEN HE COMES INTO A PROTESTANT COUNTRY, is to gain these two things, Liberty of Conscience, and Liberty of the Pres.

By the Former, he gains the opportunity of Blowing perpetual Fears and Jealousies into the Peoples Heads, and collecting several distinct Clans and Clubs to the certain Trouble and Disturbance of the Publick Peace, and the erecting a settled Humour and Spirit of Railing against State-Councillors, and the male Administration and Management of their National Government.

By the Second, they have the Opportunity of playing *Ambodexters*. One while taking part with the Church-men, another while vindicating the Dissenters; and so truly cunning are they in serving their own Interest and Cause by this Licentious Freedom of Printing; that every Week they stock us with fresh Papers. In some of which they Ape and Act the high *Ritualist*, and set him forth in the frightful Dress of Fury and Wrath against *Nonconformists*. In some others, they represent the Zealous Dissenter in all the heat of Passion, and bitterness of Spirit, which is usually vented in *Billing-gate* Language, and scurilous Reflections upon *Conformists*.

And what is the Intent of all this? but to set Protestants upon worrying one another, that so they may escape that Storm which at this day they see coming upon them: And to stifle their late horrid and damnable Plot, which they knew would be discovered and prosecuted to their deserved Shame and Confusion, should they see Protestants agree and unite?

As to the First of these, I heartily pray God, that we never come to be severely lash'd with a Rod of our own making, and that we never see the days, when we shall, too late, repent that we ever so violently contended for Liberty of Conscience: For certainly, as Mr. Calamy said, *Papery can come in at no other Door but that*. And as Mr. Coleman discovers to us in his Letter; *The Papists laboured most for Liberty of Conscience, as being fully satisfied, that by this means their Religion must infallibly be set up in England*.

As for the Second, I hope our Approaching Parliament will put a stop to Licentious Printing. For certainly no sort of Parties will reap such an Advantage by it as the *Romanists*, who under the disguise of *Conformists* and *Nonconformists*, will be every day exasperating Peoples minds, troubling their Heads with Fears and Jealousies, and Spiriting them (if possible) into another Civil War.

The Noisome Dung and Filthy Excrements spread upon every *Coffe-house* Table, is an evident Sign, that the Jesuite and Press are troubled with a violent Loofness, and want a Restrингent Medicine

## *The Religious Scuffle,*

A Perfect Sun-setting ; the latter part of the word steals with darkness upon the brightness of the former, and bodes its Departure.

There is not a more Excellent thing in it self than Religion ; But to create Mutinies and Uproars about it, rifles it of its Glory. And what a great deal of pity is it, that what was designed for the Saving of Mens Souls, should now be made use of to take away their Lives ; and that what is to make us all happy in another World, should now make us most miserable in this ?

How well do Heathens and Turks live and thrive under their Religions, which are false, never biting and devouring one another about the Fundamentals and Circumstantialls of that Religion which they own and Profess?

But how unhappily do the Christians jarr and wrangle amongst themselves, and in nothing more, than about the Concerns of their Religion, which is the truest and best, because Heavenly and Divine ? Not that Christianity it self is the Real Cause of these Heats and Contentiotis, but the peevish and perverse Tempers and Spirits of its Professors.

It's good to be Zealous for a Religion that is true ; but the truth of that Religion will be called in Question, when a Zeal for it shall b:reath forth nothing else, but Sword and Fire, Imprisonment, Slaughter and Death.

And happy had it been for Christendome, if it had never brought Fighting for Religion into fashion. And Christianity it self perhaps had fared the better, if it had not been assisted with Wars and Battels.

The Condition of that Kingdom is truly miserable, which mixeth Humaue Politicks with Divine Truths, and builds Worldly Interest upon Religion ; for upon every turn, the People will be hurried into Holy Riots and Godly Mutinies.

We must allow *Fanaticism* in the *Roman Church*, and that there are Debates, Controversies and Differences amongst them, concerning some particular Doctrines and Offices belonging to their several Orders. But then observe that they all agree in the main, and unanimously combine to uphold the Infallibility of the Pope, and the Authority of Holy Church, in all its pompous Ceremonie and Grandure.

But amongst the Protestant Professors of Christianity, there are too many which take a great deal of Pains and Pride to be the Inventers and Authors of new Notions. Others take a recreation to criticise upon, and carp at every harm-

harmless Ceremony. Here you have Persons that are angry to be imposed upon by any others ; there you have a Ringleader in a huffing and sullen Humour, that others will not suffer him to impose upon them. Here you have one preaches Honestly, according to the Contents and Design of the Gospel; there you have another talks Nonsense under the Pretence of an Inspiration.

Here you have one reproachfully call'd *Baal's Priest*, Dumb Dog, Haf-Protestant, Church-Papist, Protestant in Masquerade ; merely because he wears a long Black Gown and Caffock, and is Conformable to the Church of *England*.

There you have another (as tauntingly) called the *Holy Brother*, Solemn League and Covenant, *Geneva Cut*, *Scotch Priest*, and prick ear'd Levite, for his demure Dress, Collar Band, High-crown'd Hat, Hair no longer than his Ears, and for his violent opposing the Church-Government that is Established by Law.

And when Protestants have thus distinguished themselves one from another by these Remarkable Nick-names and Habits ; then up starts Choler, Indignation and Wrath, and this Party cries, I am more Holy than that ; that Party cries, I am more Honest than thou ; the third pleads, I am more Illuminated and Sanctified than you bo' th. And now begins the *Religious Scuffle*.

Down goes the Font; away blows the Organs ; rent cries the Surplice : *Lord have Mercy upon me* says the Common Prayer Books ; whip goes the Preacher from his Pulpit to a Prison, and the Reverend Bishop is accused for a Malefactor, for no other reason, but because he is a Bishop.

Then up starts Spiritual Trumpeters and Drummers, who by founding a Retreat, call the People off from that Spiritual Warfare which is betwixt Flesh and Spirit, to fall upon a more necessary War. To fight the Lords Battel against the Mighty. And now *Holy Cause* is the general Doctrine, *Fight manfully* is the Exhortation, *Kill the Heir and take Possession* is the Use and Application of all.

Blessed God ! That ever Protestants should make such a Bustle with clattering of Swords, Firing of Guns, and killing one another for such a Religion which Christ hath commanded us not to fight for : Saying, *His Kingdom is not of this World*; and whose Principal Commands are, *That we should not be malicious and spiteful, injuring and revenging one another; but that we should be meek and lowly in Heart, love one another, forgive Offences, bless them that curse us, and pray for them that despitefully use us.*

Surely the *Celestial Club* and Party are not of a Gospel Temper, but of a Viperous Nature, since they altogether study the Wisdome of the Serpent, but neglect the Mildness and Innocency of the Dove.

And though *Guilelmus Finkianus* may appropriate to himself Infallible Assurances of his Interest in Christ, and being certainly saved when he comes to die; though he persuades his Followers that they cannot miss of Heaven, because they are under his Ministry and Government.

Yet

Yet I hope it's no Heresie or Popery to affirm, that no man is God's or Christ's, or can possibly be saved, that doth not continually shew forth in his Life, Words and Actions, the Vertues and Graces of the Holy Ghost; which are *Love, Joy, Peace, Long-suffering, Goodness, Gentleness, Faith, Meekness and Temperance.*

And I hope it will not irritate the Pride and Passion of *Willem Finkinus.* If I shall say in St. Paul's Words, *That they which live and delight in Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envynings and Murder;* as well as those that live in *Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Drunkenness and Revelling,* cannot inherit the Kingdom of God.

I heartily wish, that this Person had referred his *Celeusma* for another Season, and not hallooed and animated the People to pull down our Establishit Government in the Church, when both we and They, should make it first our main busines to bring the late damnable and hellish Plot to a final end, and throughly extirpate Popery out of the Kingdom.

Surely a Preacher of the Gospel shoud be of a gentle temper, and healing disposition, and avoid all occasions of exasperating Protestant Parties to the hatred one of another.

And in my Opinion, it's far more decent to see Bibles cloathed in soft Velvet, than to see them like Souldiers, bound in Buff, and Armed with Bosses of Brass.

*Ab Evangelio Armato libera nos Domine.*

## *Union of Protestants,*

A Thing worthy all English-mens hearty Prayers and Endeavours; because the only Bulwark of their Nation, and the certain Ruine of the Romish Interest and Power amongst us. And so sensible is the Jesuite of the Destruction which a Protestant Union would bring upon the Papal Church and Court, that his only Busines and main Contrivance at this day, is to hinder and defeat such a Confederacy.

It hath startled men but of superficial Knowledge, to see the *Dane* and *Swede* two Protestant Princes, worrying and wasting one another in Bloody Wars and Battels. Nor can men of deeper Judgment prie into the reason of the intermixt Correspondence and Leagues which are between the *Germane* Princes. As that sometimes Protestants are link'd with Papists; sometimes Papists with Papists; Protestants with Protestants. But be they never so many Protestant Princes joyned together, yet observe that a Popish one shall ever be joyned in the Club.

And that which is the most amusing of all, is to behold the *Danish* King falling with his Forces upon *Hamburgh*, a Town that professes the same Religion with himself; and the Duke of *Brandenburgh* setting up plausible Pretences and Argu-

Arguments for entring into a War with the *Hollanders*, who are a sort of People that profess *Protestantism*, though all the World besides know not what Religion they are of.

Nay, to make up a compleat Riddle, what do you think was the Design of the Emperours, *Spaniſh* and *French* Kings making War one upon another?

Some will have it to be upon National Interest and Advantage; others will have it upon the Peeks and Emulations which have been ever between the Houses of *Austria* and *Bourbone*.

Or else that they have done it for the Peace and Preservation of their own Kingdoms. For such is the Condition of the *French* King, that if he does not vent his Subjects Lives in other Nations, he is in danger of Mutinies and Kebellion at Home.

When as in plain Truth, These great and mighty Monarchs have sometimes created Wars meerly for Pleasure and Divertisement, and to see how well their Subjects can act the Parts of Souldiers.

Or else, the Wars and Blood-shed, which have been lately in Christendome, were raised upon the Projects and Appointments of the *Romish* Caball. For when any Temporal Prince (though of their own Religion) grows Great and Potent, the Pope is then for plucking off his Feathers, setting his Neighbouring Princes to be his Enemy, and using all means and methods which may reduce him to supplicate his *Holiness* for his Aid or Mediation.

And though at present the Pope seems to be the *French* King's Servant, rather than the *French* King his; yet it can be upon no other Account, but this Agreement and Engagement, that the *French* King shall bring all the *European* People by force of Arms to the Acknowledgement and Obedience of the *Romish* Church. And if ever he falters in this Design, or the Jesuite smells that he sets up for himself, be sure, the next News you hear, is that *Lewis* the 14. is laid to sleep with his Fathers.

And this always observe, that the Wars raised between Popish Princes, are but Mills and delusory Mediums which the Jesuites like Jugglers draw before the Vulgars Eye, that they may not see their Cheats and Fallacies. Or else are Decoys, set up to entice two or three Protestant Princes into Ruine and Destruction.

The Interest therefore of Holy Church, is at the bottom of all the Broils and Wars which the *French* King hath raised in *Europe*. And you may live to see the Play closed with an Epilogue of War between the Protestants and Papists; for the Jesuites Maxime is, *To ruine all they cannot Proselyte*.

And therefore, it's the Wisdome and Interest of all Protestant Princes to shake off all Friendship and Commerce with those that are Papists, as prudently and as soon as they can. And to make a firm and mutual Alliance amongst themselves; And to render Papists the Common Troublers and Enemies to the Peace of *Europe*. Or else they may be eaten up by Piece-meals, And *Protestantism* must die of a Hechtick Feyer.

Nor

Nor is Union of Protestants so great a Preservative of their Religion in all Parts beyond the Seas where it's profest, But especially also in our own Island: For I think it is apparent to all unprejudiced Minds, that the consolidating of *Conformists* and *Non-conformists* would thoroughly root out Popery from amongst us,

For there is nothing which the *Romish* Priests and Jesuites do so much dread, and strive to hinder, as this. And could we be once of such amicable and Christian Tempers as to love and help one another, the Papists would lay aside all Projects and Hopes of Introducing their Religion amongst us.

It's Universally and Calmly yielded on all sides and Parties of Protestants, that as our late intestine Broils, so our present Heats and Animosities are first hatch'd by the Jesuite. If this then be such a general allowed Truth; why then can we not combine and resolve to stifle and quench that Fire which we know the Jesuite kindled? If We can find it out, that it was the Jesuite which set us to wrangle, quarrel and fight one with another; why then do we suffer our selves to be so easily wrought upon, to be their Tools and Drudges? I believe there is never a Protestant, but hates a Jesuite heartily; and yet upon every turn, we are apt to do that which pleases a Jesuite most, and what never a one of them would desire us to do more or better, for their Interest, and Cause of Holy Church.

The Greatest Miseries we now labour under, are our unhappy and unaccountable Divisions. The Authors of these Divisions we all know, are the subtle sort of Papists call'd Jesuits; why then do we not prevent them? why do we delight to live in them, and labour to uphold them? And not rather study for ways of an Accommodation, and settling mutual Love and Peace amongst our selves?

In plain Truth, we deal with our Divisions as some sort of men do with their Sins; complain of their Weight and Torment, but yet are not willing to part with them.

And if Providence permit Popery to be once more settled in *England*, and after-Ages shall ask how it came in, after Protestantism had been established for an hundred and twenty years. Will it not be a bitter Reflection upon our Age to stand Recorded in History, that truly the several Parties of Protestants were so stiff and proud, that rather than they would in the least yield one to another, they would allow Popery to prevail, and gain the Dominions?

The grand Affair which now lies before us to be dispatch'd, is the Full and Compleat Discovery and Finishing of the late Damnable Popish Plot, which was at first taken notice of, and seized by the Men of the *Anglicane Church*; But afterwards taken out of their Hands through Envy and Emulation, by men of the *Genera Stamp*. And now its become a great Dispute, who shall have the Honour of running this Plot aground.

I pray God this Jangling do not make a way for this Plot to escape, and leave us to die in another seven years Civil Wars, which Party was in the Fault. Unite therefore Protestants Unite for the Extermination of this Plot, lest while you quarrel for the Prize, you lose your Religion and your selves.

*A Letter*

# A LETTER to the PASTORS of the Separate Congregations.

Worthy Sirs,

**I**T must be acknowledged, that you are very Diligent and Painful in those several Congregations which you have gathered, either upon your own Interest and Acquaintance, or in which you have been plac'd by the Suffrage and Consent of the People. Nor is it to be doubted, but that in your several Places and Callings, you really design the Good of Souls, and do all you can for their Salvation. And though some opine, that your erecting Separate Congregations, principally in London, above all other places, savours of Worldly Design and Interest, yet I must not be of that Judgment; because I intend not to exasperate, but heal.

And since that, through the Advantage of your Situation, you may be happily Instrumental to preserve the Protestant Religion from that Ruine, which the Common Enemy, the Papists, are endeavouring to bring upon it: I therefore humbly make this Address to you,

That you would lay to heart the Present Deplorable State of Protestantism, and study to find out all Legal and Justifiable Ways of securing it.

I am fully persuaded, that you are all Hearty Lovers of the Protestant Religion: That you would be willing to lose your Lives in suffering for it, rather than in Fighting for it: And that you would part with any thing that is dear to you, before it should be rooted out of England. Nay, I will be bold to say, that if ever Protestantism should breath its last in our time, through any ignorant Mistakes, or imprudent Miscarriages of yours; you would be true Mourners at its Funeral, and grieve your Souls to Death, when you see that she received a Mortal Wound from your Hands.

To prevent therefore what you and we do so much dread, and are very unwilling to see. Sniffer this modest Request,

That you would make the Religion of Differing Protestants one

joynt Cause and Interest with that which you dissent from, and make that part of the Protestant Religion which is established by Law, to be as precious to you, As that which you espouse. For, take it as a Certain Maxim: That Popery can never be rooted out, till such time as Protestants of all Names and Titles Unanimously agree for the Support of each other.

It is an evident Sign that we are actuated by the Jesuite, because we at this present are very Industrious to widen our Breaches, and multiply our Divisions; which is a thing so serviceable to the Romish Cause, that Papists laugh in their Sleeves, to see Protestants make bitter Invectives, and scurrilous Satyrs one against another.

That these pernicious Animosities may be bush't into mutual Love, and a stop put to our Bleeding Wounds;

Pray use all the Art and Industry you can to wean your Flocks from that Passion and Spight, Rancour and Malice, and Prejudice, which they have in too great a measure taken up against that sort of Protestantism which is Established by Law.

For in that little Sphere I move, I have observed, That many of your Followers make it a great part of their Business and Discourse, to render our National Church-Government Vile and Odious. Nay, some are so extremely Violent in railing against the Form of our Common Prayer, and the Ceremonies which are stamp'd with Supreme Authority, That one would judge, they believe they merited Heaven by so doing.

And as for the Clergy of the Anglicane Church, they have been so industriously set out in the Blackest Colours, and Filthiest Characters, that the Papists themselves could not have invented or spoken worse of them. What a pity is it, that men professing the greatest Gospel-purity, should thus employ themselves and their time in playing the Scavengers, to take up Dirt, and throw it upon their Brethren?

From whence this Humour is derived, I know not; But I cannot think that such Worthy Persons as you are, should either Teach or Countenance such Practices. I beseech you therefore to dissuade them from this bitterness of Spirit, and Spightful Reproaching that kind of Protestantism, Which some Good Men Sealed with their Blood: For whose sake the Long Reign of Queen Eliza-

Elizabeth, was counted Prosperous, and King James's Peaceable; And for which a ROYAL SOVEREIGN suffered MARTYRDOM.

Surely Protestantism must suffer in the main, when some of yours, as well as the Papists, strike at that part of it which is Establish'd by Law; let it be your Care and Study therefore, to bring the People, if not to a Real Love, yet to some Degrees of Good Will and Wishes for the Protestant Religion, as it's now Established. And if they are able to bear it, give them to understand, that it's a Jesuitical Device, to make a Difference between Protestant Religion, and Protestant Religion as it's now Established.

For certainly, if any thing will perpetuate our Divisions, to the Papists Advantage, it's the Setting up this Notion in England,

That the Dissenting Protestants are far more excellent, and better than the Conforming: Or, That the Protestant Religion which is Established by Law, is so Vile and corrupt, that the Romish Religion in a manner is far more tolerable, and to be preferr'd before it. Consider therefore at leisure, whether it be not for the Good of the Whole, that you speedily mitigate and stifle these Spightful Peeks, and Malicious Prejudices, which some of your Flocks do daily vent against the Church of England.

I am perswaded, your Christian Charity is such, that you will readily give your helping Hand to suppress these Envious Strifes and Divisions which are amongst us, and to endeavour all you can to reconcile your Congregations to the Church of England. Provided some Ceremonies were removed, and two or three Oaths abolished.

But in Answer to this, I humbly propose these following things to your Considerations:

First, It must be granted, that there never was any Church since Christ's Time, that was without Spot or Wrinkle, either in Doctrine or Discipline, or both: That the best of Churches wanted Cleaning and Reformation in some particulars: Yet I think it a very imprudent thing, for a man to be so eager to wash a Spot out of a Garment, when he knows it cannot be done without making a Hole or a Rent in it. Nor will any one that is wise, cut off a Wen or a Wart which is a Blemish to the Face, when he knows the doing of it will endanger his Life.

Secondly, if the Removal of some things in the Church of England, will open an Entrance for you into it; Then I entreat You that are Pastors (who know best, both your own and your Peoples Minds) That you would draw up those things in Writing, and subscribe your Names to it; that so the World may see you have Real Inclinations for the Good and Welfare of Protestantism in General. For it's impossible to please you in giving and yielding, till we know what it is you desire to have.

Thirdly, Consider whether it be Just and Reasonable, Handsome and Modest, for Protestant Subjects to require their Magistrates to comply with them, rather than they should submit to their Magistrates; especially when their Magistrates are Christians and Protestants too, That own and Countenance those Fundamental Doctrines, which you in your Congregations Preach as the most wholesome and Saving Truths of the Gospel. How happy would the Primitive Christians have accounted themselves, if they had had such a Christian Prince, which, some fear, you make both your Pleasure and Profit to Oppose and Disobey?

And with what Face can you justify yourselves to all Foreign Protestants, for calling men Church-Papists, and Half-Protestants, for no other Reason, but their Dutiful and Peaceable submitting to those Ecclesiastical Laws, which were Composed by your own Representatives, and confirmed by the Royal Ascent of such Kings which all Papists hated for being Protestants.

Fourthly, Consider whether it be seasonable, at this Juncture of Affairs, to attempt any Change or Reformation in that Protestant Religion which is Established by Law.

The Principle Piece of Work which is now upon the Anvil, is the Discovering and Demolishing of a Hellish and Horrid Popish Plot.

For the Effecting of which, it should be the care and prudence of us all, to prevent and avoid what may in the least obstruct it.

Now there cannot be a greater Hinderance to the Finishing of this Great Affair, than our entring upon Projects and Designs of Reforming our Old Anglicane Church, and Erecting another in the Room of it; and that upon these following Reasons:

First, Because we shall then impede the Legal Proceedings against the

the Remainder of our late Conspirators which are in Hold<sup>z</sup>, and against all Popish Priests which may be taken hereafter. For the Capital Crime which they are generally charged with in their Indictments, is, not only their Contriving the Death of the King, (whom God long preserve) but, The Subversion of the Protestant Religion, as it's now Established. Now should any sort of Protestants aim at the Change or Overthrow of this Church; then would the Papists plead, that such Protestants deserved Death by the Law of the Land, as well as They.

Secondly, Observe, that the Laws by which the Papists are usually Tryed in England, were Laws purposely made for the Defence and preservation of that Church which you Dissent from. And therefore if you shall offer to Deface or Destroy this Church, and build up another in its place, you then take away all those Laws by which Papists are to be Tryed; and consequently, they must have a perfect Liberty and Freedome, till such time that you can make new Laws against them.

Thirdly, if you shall project the Removal of the National Church-Government, as it is Established by Law, and shall escape either Rebuke or Punishment for it; And the Papists shall be Condemned to Die for doing the same thing; Then consider, whether we shall not blemish our English Justice in the Eyes and Reputation of the World.

For they will say, that we are a people very partial in the Administration of Justice and Equity, if we shall only Execute Papists for that which we suffer some Sort of Protestants to do without any Reprof. Certainly to Contrive the Death of a King, or the Subversion of his Government, is equally As Notorious and Capital a Crime in a Protestant, as in a Papist.

Fourthly, Should we entertain any Thoughts at this time, of Altering or Reforming that Protestant Religion which is Established by Law. I am confident we shall quickly be diverted from following and prosecuting the present Popish Plot.

For, should our Great Councils think fit to entertain any thing which may look towards the mending our National Religion; they will then be swallowed up with Debates, and be so pestered with Addresses, Petitions, Reasons and Remonstrances from all parties, that the Popish Plot will at last vanish into nothing. For

For it will be work enough for a Parliament, to Hear, Answer and Gratifie the Desires and Proposals of several sorts of Protestants, which will then be High and Clamorous for the Interest of their Individual parties. And then, whilst we strive which of us shall be uppermost, the Enemy steals away, which would have destroyed us all.

Lastly, Consider whether it be not our great Concern and Interest at present, to find out and prosecute, what will be most Pleasant and Grateful to our Sovereign, rather than to set up for the Favouring and Furthering of the Humours and Designs of any one particular party of Protestants.

Certainly, never could it be more properly said, as now; That the King is the Breath of our Nostrils. For we are all very sensible, that our Lives are wrapt up in his. And should he suddenly expire (which God, in Mercy to us all, prevent) we have reason to conclude, that our Liberties, Rights, Priviledges, Estates, and perhaps Lives too, will decease with him.

Seeing then His Life is of so vast a Concern to the whole Nation, we are all bound to please and love him; if not out of Choice, yet out of Necessity. And if in either of these ways you love him, your selves and others; I think you ought to do all you can to prolong his Life.

And there is nothing (under God) will conduce to it more, than both your and our ready chearful Compliance to his Laws, and sincere Espousing and prosecuting what he shall propose to us for our Good, or desire from us for the support of Government.

By this means, I am confident we shall sweeten his Cares, lighten the Burthen of his Government, and give him the Hearts of his people. And these are things which would give Comfort to his Life, and Length to his Days, and pleasure to his Reign.

Oh never let it be said of English Protestants! that though they knew all their Interest and Happiness was bound up in the Long Life of their King; And though they heartily prayed for it. Yet they used all ways of Vexing and Troubling his Mind, and making this Government uneasy; Which are things that must defeat our own Prayers and Happiness, Because they will shorten his Days.

God Grant our Sovereign a Long Life, and a Prosperous Reign,  
and

and may all his Subjects contribute to it, by a Constant and Cheerful Loyalty; Love and Obedience to him and his Government.

And now, Worthy Sirs, Observe, that I do not at all plead for the Unnecessariness of a Reformation, but for the Unseasonableness of it. And therefore, all that I beg of you, is, That you would at present forbear all Thoughts and Endeavours of Changing and Altering any thing in our Church-Government, till such time as the Popish Plot is fully Detected and made an End of.

And that, for the Obliging of our Superiours and Governours, for the Future, to remove such things as you desire; you would forthwith shew your Compliace to the Church of England, as far as you can; and use so much of the Publick Liturgy in your Meetings as your Consciences will permit you to hear, and consent to, in Publick Churches.

Did you but once make a few Steps to shew some Obedience and Likeing to the Established Church-Government; I am perswaded, the Supreme Authority would descend to meet you. But as long as you are for the Total Subversion of the whole Frame of Government, which is now in the Church, or else you will not comply or yield; I am perswaded, such a Resolution is insinuated into you by the Cunning of the Jesuite, Who knows that he has no longer an Interest in England, than he can make Protestants hate and abominate the Church of England, in the same measure that He doth.

To Conclude, If what I have Writ to you seems Sharp and Unpleasant, I beg your pardon for it; Assuring you, that my whole Design in this Letter, was for the promoting the Good and Welfare of the Protestant Religion, and Love, Unity and Peace amongst all the sorts of its Professors. Beseeching the Great God to open all our Eyes and Hearts, that we may See and Know, and Use what will Heal and Save us, before it be too Late, and past all Recovery.

Yours heartily in all the Bonds of Love and  
Friendship, for the Preservation of the true  
Protestant Religion against Popery and Papists.

**F I N I S.**

## P O S T S C R I P T.

*To all Readers of whatever Tempers and Perswasions.*

*S I R S,*

**Y**OU see that this Treatise is drest up in a very plain and familiar Style. For whatever is written (as this is) for the Use and Benefit of the Whole, must be moded and adapted to all Degrees of Capacities and Understandings, or else the Design is lost.

And let the Censures be what they will, that this small Book is likely to suffer; the Author thinks fit to make this publick Protestation;

That he did not intend by this Treatise, to raise any more Storms, but (if possible) to lay those which at present Revel it in the Kingdom.

Our British Vessel hath been long enough toss'd up and down with Romish Winds and Waves. So that it's high time to bring her into a Safe and Quiet Harbour.

And if there be any sort of Protestants, which cannot do it for want of National Authority and Laws to second them; Certainly it will be their Interest to help and joyn with them that have Both on their Sides.

I have only this to say, that if any Person thinks this Treatise worthy of an Answer, I humbly beg of him these two things:

*First*, before he sets Pen to Paper, he would estrange his Mind from all Jesuitical Principles and Designs, and from Antichristian Heats and Passion.

And *Secondly*, that he would either Candidly and Charitably correct these, or judiciously propose better Methods for the Quieting of Peoples Minds, and Dissipating their Fears and Jealousies.

*I pray God Bless and Preserve our Gracious Sovereign, and Prosper all True Loyal Protestants, who Love the Government of England as it's now by Law Established both in Church and State, Amen.*

